

The Anglican Church of Canada



L'Eglise anglicane du Canada

009 Appendix 3

Faith, Worship, and Ministry
Appendix 3

The Iona Report

Final Report

of the Task Force on the Diaconate

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The text of this Report and the Competencies came together in the major drafting meeting of the Task Force on the Diaconate, working in person in a board room on Iona Drive on the campus of the University of British Columbia. The image of the Isle of Iona in Scotland, and its intentional community spoke to us as we, too, sat on the edge of a different ocean, working in community in service of God's mission in the world.

1. BACKGROUND AND CONTEXT

In 1989 the General Synod of the Anglican Church of Canada received and commended a report on the restoration of the distinctive diaconate prepared by the then national Committee on Ministry. By that time, several dioceses had already begun to explore this international movement in ministry and liturgy. The Ordinal of the *Book of Alternative Services*, 1985, had already reshaped significantly the service of ordination to the diaconate to reflect aspects of word and service not previously emphasized in the *Book of Common Prayer*.

As dioceses moved ahead with the restoration of the diaconate as a distinctive order with its own integrity, deacons themselves sought out connections with each other. Some associations— both ecumenical and in particular denominations – were established in different parts of the world as early as the mid-1800s. In the late 1960s and early 1970s, the beginning of what was to become the association of Deacons of The Americas and Caribbean was formed. In 1986, the North American Association for the Diaconate - immediate precursor to the Association for Episcopal Deacons - was formed. In 2000, the Association of Anglican Deacons in Canada convened their first conference and established a pattern of regular gatherings of deacons from across Canada every few years. The relationships established and nurtured within these gatherings have helped to grow and to deepen deacons' own understanding of this distinctive ministry, and to provide mutual support and continuing education and formation for deacons.

In 2001, *The Waterloo Declaration* of Full Communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada was approved by both churches. One of its *Recommendations* was that the churches work together to develop a common understanding of the diaconate. In 2007 the Joint Anglican Lutheran Commission received the report of a study overviewing current practices of diaconal ministry in their churches. This work noted the high degree of common understanding of *diakonia*, as well as significant differences in practice, both within and between the churches. This work, building on the Hanover Report of the Anglican-Lutheran International Commission, *The Diaconate as Ecumenical Opportunity* (1996), noted the high degree of understanding of *diakonia*, as well as significant differences in practice within and between the churches.

In 2004, a first national study of diocesan policies, procedures, and theologies of the diaconate, undertaken by staff in Faith, Worship, and Ministry, was presented to the Conference of the Association of Anglican Deacons in Canada (AADC) in Charlottetown, Prince Edward Island. At that time, only eleven of thirty dioceses had official documentation with respect to the diaconate. The AADC members present urged that the national level leadership within the AADC Board and General Synod staff promote educational initiative across all of the dioceses of our church to foster harmonious vision and practices.

The more that the leadership in this movement learned about the national picture of the diaconate, the more they became aware of considerable differences across the Anglican Church of Canada. The Board of the AADC committed to creating a set of 'competencies' for the diaconate.

In 2014, the Association of Anglican Deacons in Canada met in Halifax, and, ten years after the first presentation of a national study of diocesan approaches to the diaconate, received an update. By this point, more than twice the number of dioceses (22) had official statements of policy, or progress on such, relating to the diaconate. Several had created sets of educational expectations or competencies or learning outcomes. The AADC had, in the several years previous to this conference, adapted a set of competencies from the dioceses of Kootenay as draft offered for national consideration. Things were progressing.

That same year, the Faith, Worship, and Ministry Committee of the General Synod created a Task Force on the Diaconate, and charged it with the creation of competencies and a national theological vision statement on the diaconate.

2. MEMBERS OF THE TASK FORCE

The membership in the Task Force on the Diaconate included persons from diverse contexts of ministry, orders, and experience of the diaconate. Four deacons from different parts of the country served, as did a retired bishop who had been deeply involved in the restoration of the diaconate when serving as diocesan bishop. A priest who also had been deeply involved in the restoration of the diaconate in her diocese many years ago, and an advocate for the diaconate, also served. One of the deacons was from the Evangelical Lutheran Church in Canada, with extensive experience in both diaconal ministry and in Anglican-Lutheran dialogue. The group was aware of the missing voices, from the North and from Indigenous communities in our church, and sought conversation with those who, in terms of primary community were not otherwise present.

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The Reverend Canon Deacon **Nancy E. Ford**, *Director of Deacons, Diocese of British Columbia;*
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3. PROCESS, GIFTS, AND CHALLENGES

The Faith, Worship, and Ministry Committee confirmed the direction and finalized membership for the Task Force in the fall of 2014. The timing was planned to follow the conference of the Association of Anglican Deacons in Canada (AADC) that August. During the conference, research on the status of diocesan policy and practice was presented for discussion, and the gathering affirmed the efforts of FWM to draw together a national vision and set of competencies for the diaconate.

The Task Force faced significant challenges in working within a trial period in which restrictions were placed on face to face ways of meeting in most program work. All meetings were conducted by conference call, except for one in-person meeting in which the work coalesced significantly. We underscore the need for more face to face meetings to ensure good group formation, nurture relationships, and to facilitate communication for service to the work at hand.

The first task for the group was to study a large collection of resources. These included:

- the large compilation of Canadian Anglican diocesan materials and related reports provided by staff;
- documents relating to diaconal ministry in the Evangelical Lutheran Church in Canada (ELCIC), their processes for selection, education and training, lifelong learning, and consecration;
- draft and other examples of diaconal competencies from dioceses, the AADC, the Association for Episcopal Deacons (United States) and others
- *To Love and Serve the Lord: The Jerusalem Report* of the Anglican Lutheran International Commission on Diakonia and the Diaconate;
- a study on ACC and ELCIC theology and practice of the diaconate authored by The Reverend Dr. Richard Leggett for the Joint Anglican Lutheran Commission;
- early documents relating to the restoration of the permanent diaconate in the Anglican Church of Canada from the 1980s;
- additional books, articles and papers as served individual members (see bibliography, attached), notably works by Epting, Maybee, Plater, Brown, and others.

After absorbing so very much, the group faced the challenge of determining the focus for the work, and agreed to a particular model of ‘competencies.’ And yet, there was still much more to absorb. It is one thing to look at documents that articulate theological visions and positions and descriptions of the diaconate. The realities of the actual ministries of deacons in varied contexts across just the Anglican Church of Canada add a further set of complexities.

We discovered great diversity in the understanding of the diaconate across the Canadian Church. Even on paper, consensus on the theology and practice of the ministry of deacons exists only amongst a minority of dioceses. In practice, there is even more difference amongst the dioceses, and for different reasons. There are differing policies and procedures with respect to deployment, voice and vote in synods, reporting structures and supervisory relationships. Dioceses also differ in their requirements for ordination, and this extends to their respective expectations for formation, education, and training. Further, there is the challenge faced at all levels of the church: how to educate the church about the relationship between the *diakonia* of the whole people of God and the role of a deacon?

A further complication, of which the Task Force was keenly aware, are the points of significant disconnect between what exists in writing as policy and guideline, and what are the actual experiences of deacons. The research undertaken here was not able to be scientific sociologically speaking, but the lived experiences as known by the Task Force formed a significant “voice” within our conversations.

What could this Task Force do to address all of these differences at this particular time? Task Force members agreed on four elements of our work:

- that the research undertaken on diocesan resources is in itself important and should be offered as a mirror back to the dioceses;
- that it is time to re-articulate a theological vision of the diaconate, cast within the theology of baptismal vocation and ordered ministries and the relationships amongst these;
- that a competencies approach needed to be one that would be particularly useful for a variety of learning contexts, and over time;
- that there is need for continued and different sorts of work, and so our work includes Recommendations.

The format of competencies used for deacons differs from the format used in *Competencies for Ordination to the Priesthood in the Anglican Church of Canada*.¹ The presbyteral competencies (2013) set out a wide set of expectations that together, over the lifetime of a presbyter, serve as an aspirational call to continued formation and education into a fuller and more mature expression of priestly ministry. Not all of these would be necessary at pre-ordination or early ministry stages, and growth within each area is always presumed.

The model adopted here for deacons takes a more specific and staged approach, identifying particular expectations for selection time, ordination, and for lifelong learning. See the *Introduction* to the *Competencies* for a fuller description of this competency model.

¹ *Competencies for Ordination to the Priesthood in the Anglican Church of Canada* by the Primate's Commission on Theological Education and Formation for Presbyteral Ministry, adopted by the General Synod 2013.

4. THE COMPETENCIES

The following document represents the core work of the Task Force on the Diaconate. It is anticipated that it will become a 'stand alone' document to be published and circulated across the church. This Report has been crafted as a way of setting up the context of and rationale for the work.

The Competencies are set up in a grid, or table for each general area (A, B...) according to stage and particular competency (1, 2...) for better review.

The Anglican Church of Canada



L'Eglise anglicane du Canada

*Faith, Worship, and Ministry
Task Force on the Diaconate*

**Competencies
for Lifelong Learning,
Formation, and Training
for the Diaconate
in the Anglican Church of Canada**

Members of the FWM Task Force on the Diaconate:

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The Right Reverend **James A.J. Cowan**, *parish incumbent, Diocese of Kootenay*

The Reverend Canon Deacon **Nancy E. Ford**, *Director of Deacons, Diocese of British Columbia;*
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Section 1, Preface

Baptismal Ministry and Ordered Ministries

Baptism is incorporation into the Body of Christ and as such is a sign of our participation in God's reign of peace and justice that is already breaking into the world. It is the bringing into being of the people of God, whose mandate is to share in God's mission of reconciliation in the places where we live, proclaiming and living the good news given by God in Christ.

In Anglicanism and in wider ecumenical circles, there has been growing recognition of the centrality of Baptism as the core of our Christian identity and the basis for our action in the world. The basic ministry of every baptized person is to be found in the baptismal covenant: (1) to continue faithfully in the worship and faith of the Christian community; (2) to resist evil and be ready to repent and return to that community; (3) to proclaim the gospel in word and deed; (4) to seek and serve Christ in all persons; and (5) to do justice, seek peace, and respect every human being. Recently a sixth has been added, (6) to safeguard the integrity of God's creation, and to respect, sustain and renew the life of the earth.

This basic ministry of the baptized is also the basic ministry of the ordained, lived out in whatever life situation we find ourselves – family, work, daily relationships and activities. Christian ministry is further exercised within the church – in its life of worship, community building and mutual support, spiritual growth and education; and in service in the world – through proclamation of the good news; through service and care where special needs exist, through witness and social change where unjust structures cause harm to people or fail to meet their needs.

All Christians naturally are involved in ministry in their life situation. Some are called and gifted to ministries within the life of the church, relating to worship, education, spiritual growth, community building, and pastoral care. Others are gifted and called to ministries in the world through witness and acts of service, as well as through involvement in shaping the society in which we live.

Through Baptism, the ministry of priesthood, of *episcopate*, and of *diakonia* is conferred on all members of the Body of Christ, the Church. The whole community of the baptized is called to proclaim the good news of God in Jesus Christ, to administer the sacraments, and to care for the people of God. The whole community of the baptized is called to preserve faith, order, discipline and unity. And the whole community of the baptized is called to be agents of God's mercy, healing and justice in the Church and the world. The sacrament of ordination confers specific ministry on some. The various offices and ministries of the threefold Order of bishop, priest, and deacon are for us icons of Christ the High Priest and Servant, signifying to the People of God the ministries in which we all share through baptism.

Ordination is the church's way of authorizing a person for leadership within the life of the church and in service to the world through selection with prayer and the laying on of hands. The language of "leadership" is recent. In earlier days it was called "ministry," but the function is similar. Those who lead are persons who bring focus to the life of a community, who initiate and manage its common activities. From their earliest roots, orders of ministry have also been given symbolic and organizational meaning. Through time and usage they have taken on sacramental significance. In this way, priests or presbyters are signs of the church's gathered, worshipping life, bishops are signs of the church's catholicity and unity, and deacons are signs of its lively presence in the world, especially where people are suffering or at risk.

All Christians at baptism are called to priesthood, to live together in reconciled communion, to name the presence of grace and the cross in God's world, to point to God's transfiguring power, calling attention to the holy in what is ordinary and what is exceptional alike. Some are called, equipped, and ordained to embody priesthood as *presbyteroi* (elders), serving the gathered community, "caring alike for young and old, strong and weak, rich and poor", engaging them in eucharistic worship, in community life and learning, in prayer and spiritual growth. As such, they serve as icons of Christ, inviting us into the holiness of God.

All Christians at baptism are called to *episcopate*, to strive for unity with one another, to attend to and communicate the Story of God in scripture and tradition. Our episcopal ministry is to ensure order among the ministries we share with others, to be stewards of the talent and treasure given us by grace, to study and learn from the teachings that have been handed down through Scripture and tradition, to participate in the good governance of

our gathered life. Some are called, equipped, and ordained to embody *episcopus* as bishops, to seek unity, to engage in the study and teaching of Scripture and tradition, to ensure good order and pastoral care within the diocese for the sake of God's mission. As such, they serve as icons of Christ, inviting us into the fullness of the living Body of Christ.

All Christians at baptism are called to *diakonia*, to bring the light of Christ where there is darkness, to recognize and respond to situations of injustice and need, to organize and distribute resources for their remedy, to bring the brokenness and hunger of the world to the attention of the faithful for prayer and nurture and healing. Our diaconal ministry is to serve, to proclaim the gospel by our words and in our lives, to seek a preferential standpoint with those who are poor or vulnerable. Some are called, equipped, and ordained to embody *diakonia* as deacons, to exemplify to the faithful what it is "to serve all people, especially the poor, the weak, the sick, and the lonely". As such, they serve as icons of Christ, inviting us into proclamation and service of the Gospel for the sake of the world.

The Diaconate – The Church's Icon of Christ's Service

The Order of Deacon is of New Testament and Apostolic origin. The Book of Acts contains what has traditionally been seen as the institution of the diaconate in the selection and appointment of "the seven" through prayer and the laying on of hands for service and distribution of food among widows in the community. The letter of Paul to the Philippians and to Timothy refer to deacons as officers alongside bishops in the life of the emerging Church. Deacons became important figures in the administrative life of the Church, often acting as the chief administrating officer to bishops and in particular in overseeing the temporalities of the Church.

In the Middle Ages the use and the influence of the office of Deacon was diminished as many of the roles and functions of deacons were taken over by presbyters or members of the minor orders (e.g. lectors or acolytes). During the English Reformation, the major orders of bishop, priest and deacon were retained while the minor orders were eliminated. Unlike the Eastern Churches, which preserved the Order of Deacon, the diaconate continued in the West as a transitional order in preparation for the priesthood. While Anglicanism claimed to continue the historic threefold orders of the Church Catholic, it was not until the 20th Century that it gave serious consideration to the redevelopment of the diaconate as a permanent and distinct Order of ministry.

The redevelopment of the Diaconate has recalled the Church to a fuller and more vital expression of its ministry as agents of mercy, healing and justice in the world, especially among those living at the margins of systems and society, restoring the image of Christ who came "to bring good news to the poor". Women and men called to this ministry of sacramental presence in the world serve as a reminder to the People of God that all are likewise called to follow Christ's example of *diakonia*.

Ordination as a deacon is an affirmation by the church that an individual is being called to this distinctive ministry of service and agency, gifted and equipped to inspire and mobilize others into ministries of service, healing and justice. They become sacramental signs of the presence of Christ in places of need and risk and vulnerability, in the faces of strangers and friends alike.

The diaconate has biblical and apostolic origins that pre-date the presbyterate. The essence of *diakonia* has continued throughout history and across denominational lines in different forms but with a consistent thread of identity that combines notions of both authority and marginality, of both service and agency, especially arising from the edges of systems and institutions. The paradoxical position of deacons at the edge and centre of the church's leadership can be seen in their role of service in response to needs within and beyond the local community, as Christian educators, welcoming "outsiders" (strangers, seekers, newcomers, candidates for baptism) and bringing them into the faith community, and as caregivers, especially to those who are isolated from community life by illness, poverty, or injustice.

Ministries of service are being done by God's people whether or not there are deacons, just as ministries of oversight, teaching, and unity are being done whether or not there are bishops. But a full and vital diaconate along with a full and vital priesthood and episcopate gives completeness to our common life in Christ.

Ordination to the diaconate is recognition by the community that a person is gifted, called, and prepared for a distinctive, sacramental ministry. Diaconal ordination is not an honour bestowed on faithful laity but is consecration to a distinctive ministry. Formation, education, and training are necessary both in preparation, and

for lifelong growth in ministry. The competencies that are proposed in this Report are intended to be a guide for the church to discern the gifts of a person called to the diaconate, and equip and form them with the knowledge and skills they will need to minister effectively.

Section 2: Competencies

A competency points to a demonstrable learning that can be measured. To say that one has learned a particular skill or subject matter is one thing. Some forms of education have been dependent upon the fundamental skill of memorization, to the point where the ability to describe a learning in a written exam has been seen as exhibiting proficiency. A competency model pays a different and more specific attention to the learning process. A learner will show proficiency through a number of different ways, in the doing of particular skills, and in the application of knowledge gained. This is why the construction of the areas of competency that follow make repeated use of terms such as to demonstrate, show, describe, explain, and other action words. They are presented as of equal importance, and not in any sort of hierarchical order.

This model allows for wide application across different cultural, ecclesial, and social contexts. For example, one standard of measurement of skill and knowledge might be: has achieved at least a B+ in New Testament Studies. A competency model related to the same sort of area asks that the learner demonstrate a level of engagement with scripture that can be seen in their ability to integrate those studies in his or her preaching, spiritual life, and leadership, as well as be able to explain the content of learning. This is a broader approach that adapts well to various contexts of learning, and engages theory, information, practice, reflection, and action in ways that serve well in ministerial formation.

Area A: Diakonia and the Diaconate

...every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood, under the authority of your bishop. In the name of Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

... Do you believe that you are truly called by God and his Church to the life and work of a deacon?

The Examination, Ordination of a Deacon, Book of Alternative Services (BAS)

Such is the Gospel call to *diakonia* as expressed at the beginning of the liturgy for ordinations to the diaconate. It is rooted in the call of all of the baptized to live the life of Christ in the world. A deacon needs to be able to articulate the meaning of baptismal identity, have a clear understanding of the ministry of *diakonia* within baptismal mission, and exhibit a compelling identification with the ministry of a deacon. This means being very clear about the general nature of *diakonia* as well as the particularities of his or her role and ministry as a deacon.

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
1. Shows understanding of the Biblical concept of <i>diakonia</i> and its relationship to the diaconate. Is able to:	<ul style="list-style-type: none"> pronounce correctly, define, and describe the meaning of deacon, <i>diakonia</i>, and diaconate 	<ul style="list-style-type: none"> trace the emergence of the diaconate from biblical and early church roots and its development in the middle ages, reformation, and modern period 	<ul style="list-style-type: none"> give examples of deacons or diaconal figures from each period.
2. Identifies and articulates a personal role and identity in diaconal ministry. Is able to:	<ul style="list-style-type: none"> describe and reflect on the nature and role of the office of deacon based on the service of ordination in the B.A.S 	<ul style="list-style-type: none"> explain how a personal sense of call and practice of ministry relates to the office of deacon 	<ul style="list-style-type: none"> integrate social analysis and advocacy (justice) with pastoral care (mercy) and the engagement of others in one's area(s) of ministry

Area B: Human Awareness and Understanding

Let the whole world see and know that things which were cast down are being raised up, and that things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord.

Collect offered at Ordinations, Book of Alternative Services

Will you look for Christ in all others, being ready to help and serve those in need?

From The Examination, Ordination of a Deacon, BAS

Human beings are made in the image and likeness of God, created in a specific time and space, in community, to live and to grow in love, reason, memory, and skill. Christians are drawn into the fullness of humanity by the call to follow Christ, to the glory of God. Part of our human growth is a journey in maturity towards better understanding of our selves, and of others – each form of understanding is dependent upon the other. Deacons serve in particular places where there is human brokenness. All ministry is deeply relational, and there is a strong need for deacons to be committed to continued development of their awareness and understanding of self and of others because of the way that they face human need and suffering, and how they are called to shape communities of justice and care. This journey is both gift of grace and intentional work, an intimate cooperation of the created person and the creative Holy Spirit.

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>1. Is growing in self-awareness, with a view to becoming fully present to others in one's ministry, relationships, and interactions. Is able to:</p>	<ul style="list-style-type: none"> • articulate one's gifts, passions, worldviews and biases • describe one's life and faith journey • reflect on one's words, actions, and spiritual orientation 	<ul style="list-style-type: none"> • observe the impact that one's personal values, biases, and assumptions have on relationships 	<ul style="list-style-type: none"> • evaluate how personal practice of Christianity has evolved with relation to a world issue relating to justice, peace, or the environment
<p>2. Is building and maintaining healthy interpersonal relationships. Is able to:</p>	<ul style="list-style-type: none"> • describe the formation of personal relationships • listen deeply and respond sensitively to others • receive and give feedback 	<ul style="list-style-type: none"> • employ listening skills appropriately in a variety of economic, cultural, and interfaith contexts 	<ul style="list-style-type: none"> • evaluate personal relationships through the lens of a developmental framework, e.g. Erikson, Friedman, Fowler • describe the nature of human development and the life cycle with reference to individual, community, and organizational relationships and events

Area B: Human Awareness and Understanding

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>3. Is building and fostering healthy community life in a variety of contexts. Is able to:</p>	<ul style="list-style-type: none"> • discern community needs • notice and reach out to inactive and isolated people 	<ul style="list-style-type: none"> • model care and concern for those in need • affirm and encourage the gifts and talents of others • show an awareness of causal factors that threaten healthy communities, and of relationships between communities, e.g., the uses and abuses of power, particularly in relation to colonialism and the legacy of the residential schools 	<ul style="list-style-type: none"> • explore and learn from different cultural forms of healthy community, especially in Indigenous communities • continue to deepen understanding of the legacies of colonialism, racism, and other forms of power abuse, and to contribute towards right relationships with Indigenous peoples
<p>4. Is becoming accepting of people from a wide variety of backgrounds. Is able to:</p>	<ul style="list-style-type: none"> • show respect for different social and cultural communities in church and community • exhibit interest in learning from those who are culturally, socially, or in other ways 'other' from one's own standpoint 	<ul style="list-style-type: none"> • model behaviour that promotes inclusion • give evidence of learning from and about those who differ from oneself, i.e. those of different cultures, economic and social situations, and who challenge one's standpoint and experience 	<ul style="list-style-type: none"> • practice cultural literacy appropriate to specific ministry contexts (e.g. guests of drop-in centres or shelters, prisoners, Indigenous communities, etc.) • facilitate respectful listening in community gatherings and related situations by attending and helping others to attend to context and cultural norms
<p>5. Is learning to respond appropriately to conflict. Is able to:</p>	<ul style="list-style-type: none"> • describe a difficult relationship and evaluate one's own role in this • recognize situations of conflict and identify potential for positive or negative outcomes • demonstrate understanding of others' points of view 	<ul style="list-style-type: none"> • describe ways of responding to conflict, including their preferred approach • engage oneself and others appropriately in conflict situations 	<ul style="list-style-type: none"> • describe principles of responding to conflict, giving examples of how they can contribute to positive outcomes • bring conflict/dissent into the open to find solutions while maintain positive relationships

Area B: Human Awareness and Understanding

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>6. Is learning to exercise ministry and leadership in collaboration with others. Is able to:</p>	<ul style="list-style-type: none"> • make the distinction between collaboration, consultation, and delegation • describe and reflect on one's experience of collaboration within a ministry team • identify one's preferred behaviour in groups, with specific examples from a ministry setting • receive the guidance and supervision of others with authority and experience in ministry 	<ul style="list-style-type: none"> • function in groups in a way that encourages the participation, contribution, and initiative of others • accept supervision and authority from others and exercise it oneself as appropriate to one's capacity and office • reflect with insight on the use and abuse of power in a corporate setting 	<ul style="list-style-type: none"> • continue to analyze one's practice of leadership and reflect critically on how it contributes to or undermines the development of collaborative ministry • show an integration of leadership and service in oneself and encourage it in others.

Area C: Spirituality and Spiritual Practice

Will you be faithful in prayer, and in the reading and study of the holy scriptures? ... will you in all things seek not your glory but the glory of the Lord Christ?

... for all bishops, priests, and deacons, that they may be filled with your love, may hunger for truth, and may thirst after righteousness, we pray to you, O Lord.

The Examination and Ordination Litany, Ordination of a Deacon (BAS)

The good news of the gospel is that through Jesus Christ all are drawn into a relationship of love with God. Deacons build awareness that all people are children of God regardless of social or economic standing. The Holy Spirit shapes diaconal ministry as one way of sharing in the ministry of Jesus Christ and thus bringing about the purposes of God in the world.

The spirituality of a Deacon as for any baptized person requires discipline and an open heart. It is an incarnational spirituality of intercession that holds up people and situations to God. It is often a spirituality of paradox: of immediate action coupled with prayerful waiting. This may not be unique to those called to be Deacon but it most deeply reflects the character of diaconal spirituality.

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>1. Gives evidence of practicing a prayer life, both in community and in solitude. Is able to:</p>	<ul style="list-style-type: none"> • demonstrate a commitment to a healthy Rule of Life • show willingness to explore different traditions and methods of Christian prayer • give examples of intercessory prayer as part of a Rule of Life 	<ul style="list-style-type: none"> • describe different practices of Christian prayer • create a Rule of Life suitable for a diaconal ministry • show confidence in speaking of one's prayer life 	<ul style="list-style-type: none"> • assist others with their prayer lives • review one's Rule of Life regularly • develop leadership in the community in the practice of prayer, especially in response to need and risk • craft prayers of intercession that lift up issues of justice and mercy
<p>2. Knows that the spiritual life is in continual development, and that healthy development requires attentiveness. Is able to:</p>	<ul style="list-style-type: none"> • demonstrate a commitment to spiritual development and accountability within the community • show that one has initiated or is initiating a relationship with a qualified Spiritual Director • understand the development and the impact that images and concepts of God have on one's own development, and identify implicit biases which may affect interaction with others 	<ul style="list-style-type: none"> • evaluate and reflect on the experience of working regularly with a spiritual director • describe some of the many different understandings of God in the wider community • begin to discern and participate in God's activity in concrete situations 	<ul style="list-style-type: none"> • show willingness to explore different spiritual practices • hold one's own understanding of God with gentleness and confidence within interfaith and multifaith contexts and conversations

Area C: Spirituality and Spiritual Practice

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>3. Shows a vocational tendency towards the spirituality of a deacon. Is able to:</p>	<ul style="list-style-type: none"> • describe how one has faced the challenges and questions raised about God and their beliefs to this point • give examples of different forms of spiritual practice and worship within the Anglican tradition by ability to identify several strains of tradition and practice • articulate how one's spirituality relates to the vocation of a Deacon 	<ul style="list-style-type: none"> • identify signs of the Spirit observed in situations of disaster, conflict, and poverty • show groundedness in prayer and spiritual practice • enrich the spiritual journeys of others • proclaim the Gospel with confidence of voice and presence • demonstrate proficiency in crafting public intercessions using the lens of justice and mercy 	<ul style="list-style-type: none"> • describe how one's spiritual practice relates to the Deacon's mandate "to make Christ and his redemptive love known" • recognize through prayer and reflection how life events are experiences of the nudging of the Spirit • give expression to the prophetic voice through action and prayer that speaks powerfully to the present concerns and hopes of the world • integrate personal spirituality with the challenges of the forgotten and marginalized of the wider community and the world

Area D: Practical Training and Experience

Almighty Father, give to this your servant grace and power to fulfill his/her ministry. Make him/her faithful to serve, ready to teach, and constant to advance your gospel; and grant that always having the assurance of faith, abounding in hope, and being rooted and grounded in love, he/she may continue strong and steadfast in your Son Jesus Christ our Lord...

Consecration of the Deacon, Ordination of a Deacon (BAS)

Jesus had a vision of the “Kingdom of God” in which justice and mercy prevail and all God’s people have enough – food, housing, security, dignity, and peace – and compassion guides and shapes human interaction. He gave his life to this vision, in spite of the opposition from the political and social powers of the day. From its very beginning, the Christian church has always called dedicated people to work for peace and justice and to serve God’s people, from the first seven deacons, to communities of brothers and sisters providing health care, shelter, meals, orphanages and other ministries of service. Deacons model for all the baptized in a given setting what it means to be partners with God in bringing about the kingdom of God. This calls for a delicate balance in posture between the humility of service – on our knees, helping the broken – and the power of advocacy – standing up straight, fists in the air, confronting systemic injustice.

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>1. Demonstrates a diaconal “servant” heart, and gifts for ministry. Is able to:</p>	<ul style="list-style-type: none"> • demonstrate growth in sensitivity to human suffering and injustice and identify factors contributing to systemic injustice • show a basic working knowledge of skills needed for serving people 	<ul style="list-style-type: none"> • reflect on experiences personally, emotionally, spiritually and theologically and articulate the fruits of this reflection with an experienced deacon mentor • use core ministry abilities effectively, e.g. basic pastoral care, effective communication • practice and model for others noticeable flexibility and patience working in community • express a sense of divine diaconal call 	<ul style="list-style-type: none"> • demonstrate a commitment to self-understanding, personal growth, and living out <i>diakonia</i> in the world, e.g. attending international gatherings of deacons for continuing education • be recognized by others as a model of ethical, professional and compassionate ministry

Area D: Practical Training and Experience

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>2. Demonstrates knowledge of the local community. Is able to:</p>	<ul style="list-style-type: none"> • begin to learn the community's story • network with other agencies and churches • exhibit an awareness of the traditional Indigenous territory in which the community is settled, and describe the local presence of Indigenous peoples 	<ul style="list-style-type: none"> • engage in social analysis of power relationships • build relationships with local community leaders • build relationships with Indigenous people in the community, and more broadly 	<ul style="list-style-type: none"> • engage in advocacy from different critical perspectives • foster collaborative leadership • serve as a consultant in planning community ministry • draw others into relationship with Indigenous peoples
<p>3. Interprets the "needs, concerns, and hopes of the world" to the gathered Church. Is able to:</p>	<ul style="list-style-type: none"> • articulate basic biblical teachings on justice, peace, and mercy • learn to use church communication vehicles, e.g. website, Sunday leaflet, announcements, social media • identify persons in the congregations with gifts and abilities to contribute to various ministry teams 	<ul style="list-style-type: none"> • identify correctly the sources of human suffering, causes of injustice, and resources for healing • use current media creatively (news and learning websites, social media, etc.) to learn, engage, teach and inform • speak and preach prophetically about the needs, hopes, and concerns of the local and global community • compose prayers of the people that reflect the needs, concerns, and hopes of the world 	<ul style="list-style-type: none"> • lead in the development of a shared vision for the church engaged in God's mission and an appropriate local response to such a vision • recruit, train, inspire, and support volunteers effectively for ministry, eliciting the <i>diakonia</i> of the baptized

Area D: Practical Training and Experience

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>4. Demonstrates a knowledge of, and eagerness to learn more about contemporary issues. Is able to:</p>	<ul style="list-style-type: none"> • articulate a basic familiarity with positions and thinking of the Anglican Church of Canada on major social, ethical, and environmental issues • research Anglican Church of Canada positions on any given issue 	<ul style="list-style-type: none"> • clearly identify the positions and thought of the Anglican Church of Canada on major social, ethical, and environmental issues • show familiarity with the positions and thought of significant ecumenical, full communion, and Anglican Communion partners on major social, ethical, and environmental issues • demonstrate skill and passion for research and the presentation of accurate information on ethical social justice topics • ask the hard questions and engage others in critical thinking in order to call the Church to account in its baptismal and diaconal mission 	<ul style="list-style-type: none"> • speak knowledgeably about social justice policies and resources within the Anglican Church of Canada and significant ecumenical, full communion, and Anglican Communion partner churches • identify, research, adapt, and use advocacy resources from other denominations and faith groups • establish contacts with others working in social justice in the faith community locally, nationally, and internationally

Area D: Practical Training and Experience

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>5. Capably performs all diaconal liturgical functions. Is able to:</p>	<ul style="list-style-type: none"> • show familiarity with the rubrics of the <i>Book of Alternative Services</i> and the <i>Book of Common Prayer</i> and the role of deacons in relation to those of presbyters and bishops • give examples of an interest and aptitude for worship leadership 	<ul style="list-style-type: none"> • demonstrate a basic knowledge of and appreciation for key developments in the history and tradition of Christian worship • show a working knowledge of other worship resources, e.g. <i>The Book of Occasional Celebrations</i>, or <i>Evangelical Lutheran Worship</i> (Evangelical Lutheran Church in Canada) • demonstrate increasing proficiency with forms of liturgy that differ from one's Sunday experience 	<ul style="list-style-type: none"> • craft or adapt, quickly and appropriately, and lead, a simple service for a particular community in a particular setting, e.g. morning prayer at a retreat, a funeral in a nursing home • contribute creatively to planning in liturgical committees of the local worshipping community, and in the planning of worship for diocesan and other events and gatherings, such as a diocesan or provincial synod, an ordination, or a clergy conference

Area E: Church Polity and Diaconal Ministry in the Public Square

You are to interpret to the Church the needs, concerns, and hopes of the world...At all times, your life and teaching are to show to Christ's people that in serving the helpless, they are serving Christ himself.

The Examination, Ordination of a Deacon (BAS)

Processes of vocational discernment focus on spiritual and personal gifts: *Charism, Call, and Character* have been the watch-words for diocesan and provincial ministry discernment teams. Sometimes it happens that the attention to practical training, experience, and skills development is seen as of lower importance and value. However, amongst the charisms (gifts of the Spirit) necessary for any form of ministry, is the gift of openness to bring experience into reflection, to have a desire for continued learning, formation, and skills development necessary to the exercise of public ministry. Deacons need to be adept at moving between the contexts of church and street, of vestry and arena of justice, of liturgy and service. That means that there is much specialized knowledge they require, both of church polity and of civil society and the societal sectors in which they work.

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>1. Demonstrate knowledge of the scope and structures of the church. Is able to:</p>	<ul style="list-style-type: none"> describe the basic structures and resources of the Anglican Church of Canada, its dioceses and parishes describe the place of the Anglican Church of Canada in the Anglican Communion name the main advisory and governance positions at the church - wide, diocesan, and local level in which a deacon can serve and how one is selected to so serve 	<ul style="list-style-type: none"> name the main advisory and governance positions at the church-wide, diocesan and local level in which fellow parishioners can serve identify key ecumenical, full communion, and Anglican Communion partners explain clearly to the worshipping community what kinds of political action, advocacy, and speech are appropriate in a church at the local, diocesan, and national levels in the deacon's context, and what is not 	<ul style="list-style-type: none"> explain to a parishioner, and/or to an ecumenical or interfaith partner in community ministry, how the wider church develops a position on national and international issues
<p>2. Demonstrate ability to work within the structures of the church. Is able to:</p>	<ul style="list-style-type: none"> articulate, with personal examples, the ministry of all the baptized, similarities and differences in the roles of priest, bishop, deacon, and lay leaders 	<ul style="list-style-type: none"> give evidence of preparation to take up appropriate roles as a baptized person and as a deacon assist others in taking up their roles as appropriate 	<ul style="list-style-type: none"> take on, and assist others to take on, increasingly complex leadership roles in the church beyond the parish, appropriately evolving for the needs of the times and context

Area E: Church Polity and Diaconal Ministry in the Public Square

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>3. Work within agreed procedures, vision and priorities of the church. Is able to:</p>	<ul style="list-style-type: none"> • describe the vision and priorities of the local church • explain how one's own ministry has contributed to the leadership and overall ministry of the church 	<ul style="list-style-type: none"> • use a knowledge of church history and of scripture to assess personal visions and priorities as compared to wider church visions and priorities (for example: personal appropriation of the meaning of the <i>Marks of Mission</i>) 	<ul style="list-style-type: none"> • support and encourage others in their own discernment of their ministries within personal and ecclesial priorities • contribute to the assessment and improvement of local and wider church visions and priorities in group discernment and in the councils of the church • bring a prophetic vision to the church to call attention to power imbalances and injustices within the church structures

Area E: Church Polity and Diaconal Ministry in the Public Square

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>4. Demonstrate interpretive skills relating to “church world” interactions. Is able to:</p>	<ul style="list-style-type: none"> • show direct involvement in a social justice or prophetic ministry beyond the worshipping community • exercise leadership in leading the baptized into ministry beyond the parish • demonstrate passion for social justice and mercy arising from a personal involvement in a ministry outside of the parish. 	<ul style="list-style-type: none"> • articulate the importance of interpreting the needs, concerns, and hopes of the world to the church in one’s current ministry • name and demonstrate the ability to interact in constructive and cooperative ways with leaders in society whose policies and practices affect the impact of ministry • take a leadership role in supporting parishioners to develop ministries. This involves being able to articulate theological and scriptural bases for such ministries • identify what they will need to know to exercise ministry • respond constructively and collaboratively to parishioners who raise objections to ministry initiatives perceived to be “political” and therefore inappropriate in discussions, preaching or church related projects 	<ul style="list-style-type: none"> • assess personal involvement in ministries beyond the parish (personal skills, context of ministry) and adapt and change with circumstances • encourage and support others in assessing personal skills and opportunities to serve and to accompany • take a leadership role in the wider church by active participation in diocesan committees and support groups promoting social justice and mission

Area F: Scripture

As a deacon in the Church, you are to study the holy scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known by your word and example, to those among whom you live and work and worship.

... and I do solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation.

From the Examination and the Presentation, Ordination of a Deacon, BAS

We affirm the holiness of the Hebrew and Christian Scriptures. They are the word of God and contain all things necessary to salvation. We affirm them in this way because they witness in a normative way to God's activity, in creation, incarnation and redemption, and in the work of the Holy Spirit. They call us to worship God the Holy Trinity, and to follow Jesus the Christ, empowered by and seeking the guidance of the Holy Spirit. We do not worship the holy scriptures, and yet we bow to their holiness and are guided by them. The Christian relationship with the Bible is complex. Deacons are given the authority to proclaim God's word. This ministry carries with it the responsibility to tend to that relationship with reason, prayer, and skill. We need to know the origins and contexts of these words of holy witness, and to engage in holy conversation with them in ways that respect the integrity of these origins and their diverse contextual voices.

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>1. Demonstrates an awareness of the sweep of the biblical narrative, its content and themes. Is able to:</p>	<ul style="list-style-type: none"> • show general familiarity with the Bible, for example by navigating through the books of the Bible • identify and describe the significance of at least three characters in each of the Hebrew and Christian Scriptures 	<ul style="list-style-type: none"> • give evidence of having read the Bible • describe and contrast the various types of biblical literature 	<ul style="list-style-type: none"> • explore deepening ways of continuing to read, mark, learn and inwardly digest Scripture

Area F: Scripture

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>2. Is learning about the context in which Scripture was written. Is able to:</p>	<ul style="list-style-type: none"> show at least a beginning awareness of the challenges our contemporary context puts to Scripture (e.g. science, social mores, etc.) 	<ul style="list-style-type: none"> identify the cultural and historical backdrop to one or more teachings of Jesus, and one or more of the prophets 	<ul style="list-style-type: none"> deepen in the ability to discern the hopes, concerns, and life of early Christian communities from the biblical text, e.g. by exploring the epistolary writings of the New Testament, with an emphasis on the epistles of Paul. draw appropriate connections and distinctions between our current context and that underlying particular biblical texts
<p>3. Is growing in his or her ability to exegete and interpret Scripture. Is able to:</p>	<ul style="list-style-type: none"> participate in regular study of Scripture, either privately or in a group 	<ul style="list-style-type: none"> access and use basic exegetical tools, in print or online, such as annotated bibles, gospel parallels, simple commentaries, bible dictionary 	<ul style="list-style-type: none"> show increasing familiarity with historical models of biblical exegesis and interpretation, e.g. literalism, allegory, source criticism, narrative theology, etc. apply more than one model of exegesis
<p>4. Demonstrates an awareness of the authority of Scripture as understood in the Anglican tradition. Is able to:</p>	<ul style="list-style-type: none"> describe how Scripture is used in the Anglican Church, giving examples from experience 	<ul style="list-style-type: none"> articulate an understanding of the role and authority of scripture in the Anglican Church, and how this differs from other traditions 	<ul style="list-style-type: none"> identify and correct misuses of Scripture, for example of apocalyptic and some prophetic literature.
<p>5. Is learning to identify major biblical themes, especially those foundational to diaconal ministry. Is able to:</p>	<ul style="list-style-type: none"> identify two or more passages of Scripture relating to servanthood 	<ul style="list-style-type: none"> identify and give examples of such themes as prophecy and prophetic ministry, exile, wilderness, law and grace, covenant, justice and mercy, poverty and wealth, etc. 	<ul style="list-style-type: none"> preach and lead effective bible studies elucidating themes such as those listed immediately above identify biblical characters who demonstrate diaconal attitudes, behaviours, and leadership

Area G: Christian History

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquility the plan of salvation.

From Prayer used at Ordinations and other occasions, BAS

Anglican Christians use the word “communion” often, and in many ways. It refers to the sacrament of the eucharist, and it also describes and guides our relationships with each other within the church, and our call to the fulfillment of the whole Body of Christ in the world. “Communion” is a translation of the Greek word *koinonia*, often used by Paul in his letters to the new Christian communities. It means fellowship, community, deep relationship, relational responsibility, and, as a spiritual-theological term, a whole lot more. We who are incorporated into the Body of Christ through baptism are in reconciled communion with God, part of the communion of saints, those who have been, those who are to come, those present with us across the globe and unknown to us. *Koinonia*, theologically speaking, is across both space (geography) and time (past, present and future). It speaks to our being invited into, and caught up in, God’s Holy Story for all creation. We are entrusted with the God-story of faith, to hear it deeply – the voices from the past -- in order to deepen our partnership with God in the continuation of God’s story. When the Church ordains you, people expect you to know the God-story, as received, lived, and retold by a cloud of witnesses.

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>1. Demonstrates an awareness of the sweep of the Christian movement from its inception to the present . Is able to:</p>	<ul style="list-style-type: none"> • identify one or more significant changes in Christian attitudes, praxis or priorities, in the span of his or her own life 	<ul style="list-style-type: none"> • identify and describe two or more eras in Christian history, e.g. pre-Constantine, medieval, reformation, colonialism, etc. • explain why Canadian Anglicans need to pay particular attention to the legacies of colonialism 	<ul style="list-style-type: none"> • show evidence of being attuned to concrete and cultural change in the Church, and name and assess the reasons for such change • influence change in such a way that diaconal values are protected and enhanced
<p>2. Is learning about and drawing upon the Jewish antecedents of Christianity. Is able to:</p>	<ul style="list-style-type: none"> • demonstrate an awareness of the rootedness of Christianity in Judaism. 	<ul style="list-style-type: none"> • name key historical events in Jewish self-understanding (e.g. Passover/Exodus, Exile, Shoah), and how they inform the Christian narrative and theology 	<ul style="list-style-type: none"> • integrate this knowledge into teaching and preaching • draw upon Jewish practices and understanding in explicating diaconal themes (e.g. justice, mercy, prophetic witness, <i>tzedakah, tikkun olam</i>)

Area G: Christian History

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>3. Understands the origins and distinctiveness of Anglicanism within Reformation. Is able to:</p>	<ul style="list-style-type: none"> • name two or three things found to be personally attractive or distinctive about the Anglican tradition • describe at least three major changes in the Anglican Church of Canada throughout its history and explain their significance • explain what is meant by the repudiation of the “Doctrine of Discovery” 	<ul style="list-style-type: none"> • explain, briefly, to an inquirer, the origins of the Anglican Church, including the role of Henry VIII and Elizabeth I • describe two or more points of similarity and difference between the Anglican Church, the Roman Catholic Church, and Churches of the Reformation • outline key contributions of at least two non-English cultural groups to the Anglican Church of Canada 	<ul style="list-style-type: none"> • demonstrate awareness of and describe various movements within the Anglican tradition, e.g. the Oxford Movement, the Parish Communion Movement, the Liturgical Movement, Essentials Federation, Emergent Church, etc. • name and describe Anglicans whose historic contribution have shaped our piety, faith and practice, especially those commemorated in the Calendar of Saints
<p>4. Is familiar with the institutional structure and development of the Anglican Church of Canada. Is able to:</p>	<ul style="list-style-type: none"> • identify and define the meaning and jurisdiction of parish, diocese, province, General Synod • describe the roles and use proper titles/forms of address for those in various positions of ministry 	<ul style="list-style-type: none"> • explain to an inquirer key aspects of the distinctive nature and history of the Anglican Church of Canada, and its place in the Anglican Communion • explain to an inquirer the meaning of Indigenous self-determination in the Anglican Church of Canada, providing at least two examples of what this means in practice 	<ul style="list-style-type: none"> • describe social, cultural, political and other factors that have influenced the development of the Anglican Church of Canada (e.g. feminism, pluralism, colonialism, patterns of immigration, residential schools) • See and name ways in which the Church’s institutional structures and history impede or support <i>diakonia</i>.

Area G: Christian History

COMPETENCY	AT SELECTION	AT ORDINATION	THROUGH LIFELONG LEARNING
<p>5. Demonstrates a growing awareness of the history of the diaconate in the Christian Church, and in the Anglican Church of Canada. Is able to:</p>	<ul style="list-style-type: none"> • Demonstrate knowledge of the diaconate as an order of ministry in the Anglican tradition • point to several examples of groups who have exercised ministries of service and prophetic proclamation over the history of the Anglican Church of Canada 	<ul style="list-style-type: none"> • point to New Testament evidence for diaconal ministry • show familiarity with the concept of “waves” of the diaconate (for example, as described in the work of Plater or Epting) and apply this concept to the experiences of the diaconate in the local diocese • articulate distinctive features of diaconal ministry in Anglican practice, and demonstrate appreciation of points of convergence with other Christian traditions 	<ul style="list-style-type: none"> • participate in meetings of local and national diaconal organizations • describe an example of the practice of <i>diakonia</i> in two or more eras of Christian history • articulate a vision for restoration and enhancement of diaconal ministry in the Anglican Church of Canada

--THE STAND-ALONE DOCUMENT ON DIACONAL COMPETENCIES ENDS HERE--

5. PROPOSED MOTION TO GENERAL SYNOD, RECOMMENDATIONS

DRAFT MOTION

That this General Synod:

1. receive *The Iona Report*, including the *Competencies for the Diaconate*, and commend it to the dioceses for study and for use in review of their existing guidelines and practices with respect to the diaconate, sending their feedback to Faith, Worship, and Ministry no later than October 2018;
2. request that the Primate convene a study of *The Iona Report* within the House of Bishops and report to the Faith, Worship, and Ministry;
3. request that the Faith, Worship, and Ministry Committee review the Ordinal, in light of current scholarship and best practices, and present to the General Synod of 2019 a revision of the liturgical text for the Ordination of a Deacon.

Recommendations for follow-up by FWM:

1. That this Report be sent, formally, to the following, inviting comment:
 - The Association of Anglican Deacons in Canada
 - The Association for Episcopal Deacons
 - The Roster of Diaconal Ministers of the Evangelical Lutheran Church in Canada
 - ACC Bishops and diocesan personnel responsible for ministry
 - The Joint Anglican Lutheran Commission
 - Anglican and ecumenical theological educational institutions
 - The International Anglican Standing Commission for Unity, Faith, and Order of the Anglican Communion
 - Ecumenical and Anglican Communion partners, as appropriate
2. That FWM develop a study guide and supportive resources to accompany the *Competencies*
3. That FWM continue to study diocesan guidelines and practices of the diaconate, with a particular view...
 - to understand more deeply what training, education, and formation programmes currently exist for deacons (a completion of research done in preparation for this Task Force) within institutions and within dioceses;
 - to determine patterns of funding for education and for continuing education for deacons.
4. That FWM continue to consult with the dioceses about deacons, in order...
 - to support the development of curriculum and leadership development;
 - to raise issues of critical importance in the ministry of deacons;
 - to plan together towards a national consultation to include deacons and those who are responsible for the formation of deacons.
5. That FWM continue to consult with the Association of Anglican Deacons in Canada, reporting on developments, and acting in partnership with the leadership of AADC on national initiatives.

6. LIVELY QUESTIONS

The following are a few important questions identified by the Task Force. We include them here as a way of illustrating parts of the work that remains before our church.

- How might we encourage and enable presbyters to work effectively with deacons?
- How can we develop and enhance collaborative and team ministry?
- Deacons, historically and in most theologies of ministry, are accountable to and have a special relationship with their bishop. How can the unique relationship between bishop and deacons be enhanced?
- In places where deacons are serving as deacon-incumbents in parishes not otherwise served regularly by a priest, how might the distinctiveness of diaconal ministry be encouraged and supported?
- How might we use the existing centres for diaconal learning in Canada and expand opportunities for better formation, training, education and lifelong learning? How can we ensure that adequate education, training, and formation, for the diaconate is accessible and
- How can we ensure that non stipendiary ordered ministers are able to access resources for education for lifelong learning
- Why are deacons not eligible for election as bishops?
- Are we able to eliminate the transitional diaconate and move towards direct ordination to the presbyterate? Is it desirable?

7. EXPRESSIONS OF GRATITUDE

The Task Force on the Diaconate is especially grateful...

- to all who serve as deacons in the Anglican Church of Canada, and as diaconal ministers in the Evangelical Lutheran Church in Canada
- to the Association of Anglican Deacons in Canada
- to the Association for Episcopal Deacons
- to the Faith, Worship, and Ministry Committee
- to the dioceses and whose considerable work contributed to this project
- to all who support the ministry of deacons and of the diakonia of the whole people of God

8. FOR FURTHER READING

*= available online

Note: Resources produced by the North American Association for the Diaconate are now available on the website of the Association of Episcopal Deacons.

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